

Hermes

BY THE STUDENTS OF WESLEYAN UNIVERSITY IN MIDDLETOWN, CONNECTICUT



With this issue, HERMES says good-bye to Alan Saly, editorial board member and the last of HERMES' founders. Alan's dedication, integrity and devotion to an ideal — liberation of the human spirit — have been an inspiration to us all.

Good luck, Alan!

Inside: Elves Fight Imperialism p. 1

Civil War Rages On Top Of World

Revolution By Christmas

By ERIC ARNESEN and
the Hermes Investigation Team

Southern Africa. Iran. Nicaragua. The Middle East. Every day we read of further developments in these parts of the world; unrest and revolution are firmly on the agenda. However, the establishment press has been wary to provide coverage of another conflict, one that may perhaps have a greater impact on the advanced capitalist nations than any of the others: the struggle for the North Pole!

The North Pole is located north of Canada and the Soviet Union. Characterized by snow, ice, and polar winds and bears, its strategic importance lies in the fact that its export-based economy supplies many nations not only with Christmas commodities, but also with an important ideology. And now forces have developed to threaten those exports.

The Exposure

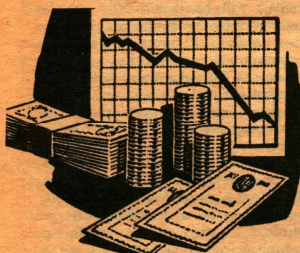
In recent months, the Hermes staff has investigated the North Pole situation. This article is based on documents and interviews with members of leading corporations, the Carter administration, the North Pole regime, and the liberation fronts.

In the Beginning The Republic of the North Pole was officially established at the turn of the century. The native Eskimo and Elf populations constituted a cheap and readily exploitable labor force for a handful of powerful American settlers. The Pole oligarchy, led by the Claus family, excluded the native population from political participation and subjected them to economic marginality.

The Pole economy was based on the exportation of craft items. A capitalist mode of production was imposed on this export sector; it was a capitalist enclave in a sea (frozen, of course) of pre-capitalist social relations. By paying higher (though still poor) wages, the Claus family insured itself a steady supply of Elf labor.

Like most export-oriented economies, the North Pole was subject to the fluctuations of the international market. When demand declined, economic depression hit the Pole. When demand was high, the Claus oligarchy prospered, occasionally giving bonuses to pacify the exploited Elf-labor.

The Claus family constituted a national bourgeoisie. With control of the North Pole Company firmly in its hands, it utilized labor intensive technologies, taking advantage of the reserve army of Elf labor in the area.



Despite the relative economic prosperity of the 1950s, a small but growing labor movement developed. Influenced by ideas brought to them by Communist Chinese Eskimos, the Elf population began to organize into trade unions to protect their economic interests. By the close of the decade, organized Elf labor constituted a serious threat to the hegemony of the Claus oligarchy. At this point, Claus allied himself with the ruling classes of the advanced capitalist nations to deal with this crisis.



The rapid and thorough expansion of American multinational corporations in the 1950s and 1960s did not exclude the North Pole. Foreign capital, primarily from the U.S., but also including some Western European and Japanese, penetrated the North Pole economy, encouraged by the Claus oligarchy. In return for crushing the bargaining power of the Elf unions, foreign capital was given free reign of the North Pole economy. By the late 1960s, the North Pole Enterprises Incorporated was in the hands of three multinational corporations: ITT, Exxon (then Esso), and the Ford Motor Company.

Apologists of the corporate order put forth their theories that multinational corporations in the North Pole have helped the Elf population, by providing jobs through economic development. But is this so? A careful look at the facts proves otherwise. The corporations utilize capital-intensive, rather than labor intensive technologies. Labor's role is reduced proportionately to that of capital. The equipment is more complex and capable of replacing skilled workers. That any dollar invested will provide jobs is a truism; economic development utilizing this capital-intensive strategy is, in fact, decreasing the absolute number of jobs available to Elf Workers. Remember, machines don't strike, while Elves do. In addition, skilled craftselves are increasingly replaced by machines so that unskilled labor, which is paid less and more easily dominated, is what the corporations demand.

While Elf-union activity has been carefully suppressed and regulated, the struggle has not ended. In 1974, a group of middle class intellectual Elves formed the North Pole Liberation Front (NPLF). Since then, it has waged intermittent guerrilla warfare against the foreign corporations and the Claus regime. In the Christmas season of 1976, the NPLF kidnapped an ITT executive and almost shut down the entire North Pole Enterprises Inc. The Claus regime responded by increasing the levels of repression. The Pole Secret Police, (PSC), trained in counterinsurgency programs in Ft. Lauderdale in the U.S., conducted numerous raids on Elf and Eskimo villages, terrorizing the native peoples, in retaliation for the NPLF actions.

This has not prevented the NPLF from gaining considerable support; it is quickly becoming the first mass-based movement in the North Pole. It is the true representative of the Elf people.

Reindeer and Repression

Elves are not the only group exploited by the Santa Claus regime. Reindeer, once the driving force of the Santa sleigh, face an increasingly bleak future.

According to spokesdeer Donner, "North Pole enterprises Inc. realizes that we reindeer, having nothing to sell but our labor, nothing to lose but our

Amnesty International ... has documented the horrendous human rights violations committed by the Santa Claus Regime.

muzzles and chains, have the capacity, because of our unique position, to shut down the Christmas operations at the last moment. We are a variable the Corporation want to eliminate. Already reindeer are being laid off, as small turbo-jets are being installed on the sleigh. By 1980, the sleigh will be fully automatic. We reindeer will be a thing of the past." A French aero-space firm is selling the Claus government these jet engines for the sleigh, as well as military hardware to arm Santa's growing fleet of Defense Sleds in the North Pole Armed Forces.

The greatest fear among the deer is not the uncertainty of unemployment but of their own safety. In July of 1977, Rudolf, the reindeer with the very shiny nose, mysteriously disappeared. "He was suspected of being a Communist agitator," said Blitzen, "because of the color of a certain famous part of his body. He 'disappeared.' The Claus regime denies that he is a political prisoner. For all we know, poor Rudolf may be in a can of dog food somewhere outside of Chicago. It can happen to any of us at any time." Already Rudolph's name has become a rallying cry. He has become a martyr in the struggle for justice at the top of the world.

1978

1978 is the crucial year, say many observers. In April, Elf workers shut down the line, refusing to produce any more commodities until they were guaranteed higher wages and were insured of real Elf participation in management decisions. Assembly line Elves were joined by the clerk room

women-Elves, in an amazing show of solidarity. Clerks who work longer hours for far lower pay decipher the Christmas lists of the millions and millions of affluent and not so affluent children of the Western World. (Contrary to popular belief, this sector has not been computerized.) This is the first time that different sectors of the Elf labor force joined together and that their labor demands went far beyond mere economic issues. Their demand for worker participation challenged the fundamental order of North Pole capitalism (a branch of international capitalism), and the Elf solidarity posed a serious threat to the capitalist order. For these reasons, the corporate security team and the Claus military force brutally put down the strike. Many elves were shot, more "disappeared." The strike organizers were eliminated. "Social Peace" was superficially restored and production was resumed.

However, by responding as it did to the striking Elf-workers, the Claus regime lost whatever little legitimacy it had amongst the population. The NPLF organized armed bands of Elves, which presently constitute the nucleus of the Elf Liberation Army. Attacks on the Claus regime and the corporations have dramatically increased, as has government repression. Said one Exxon official, "If we wanted trouble like this we could have invested in Argentina. Who would have ever thought that the Santa Claus regime, the government of such a friendly and jolly fellow, would evoke such a violent response from its people?" Now, civil war threatens to tear the North Pole apart.

The Liberation Front

What exactly is the NPLF? What does it want and what is its ideology? Obviously it wants nothing less than the downfall of the Santa Claus regime, as well as an immediate end to the exploitation of the North Pole economy and Elf labor by the foreign corporations.



According to NPLF leader Moppy, the Front "seeks to construct a new society that does not serve the interests of foreign capitalists, that does not serve the commodity Christmas needs of the advanced western nations. We seek to build a society where all Elves will share equally in the productive process, where all Elves will live as sisters and brothers in true community, where all Elves will together reap the fruits of their labor, which must become integrated and unalienated. Call it socialism, Elf-socialism, if you wish. We seek a liberated Pole."

continued on page 9

Letters to the Editors



Defensive Response

To the Editors:

I find myself saddened, and angered, that Mr. Berlind chose to overlook the far-reaching implications of my article, and instead reacted hastily and defensively, as if I had singled out the Wesleyan biology department and scolded them. I am a biology major. I therefore drew upon my own experience to illustrate what I see as a system needing a thorough overhaul — the science education.

I understand the defensiveness. Mr. Berlind is a hard-working respected teacher and researcher. Wesleyan has as fine a biology department as you'll find in any university of comparable size. Every department, by necessity, has its emphasis. I still maintain that Wesleyan's emphasis is on molecular biology and genetics. That's all. No judgments implied.

I also must stress that my article conveyed the student's experience. It is gratifying to know some professors are encouraging the administration to hire an additional faculty member to increase diversity among course offerings. I was unaware of these negotiations. My point, in fact, is since there is far too little communication between faculty and student, most students are unaware of behind-the-scenes workings of the department. In speaking to several faculty members since the article came out, I have been led to believe that many of the curriculum problems are the result of administrative policy, and not necessarily under the department's control (Please see Bruce Doenecke's article in this issue.)

Competition is most definitely not a "myth". While I never stated, as Mr. Berlind seems to think, that I was "curved down" (ie. received a lower grade than what would usually correspond to some numerical average), even curving up pits student against student. I also stick to my original statement that it's to one student's advantage if the rest of the class does poorly. S/he receives a higher grade if the class has to be "curved up". We're not "letting [ourselves] be inflamed by these "myths". To the contrary, we're

the ones who have to deal with the competition every day. I am grateful for Bruce Doenecke's article in this issue, as it proves I'm not a lone paranoic amidst a flock of complacent, satisfied biology students. The problem exists.

I thank Mr. Berlind for taking the trouble to look up the definitions of "technical", "technology", "research", and "experiment", but I'm not sure most readers understood what was meant by these terms. I certainly do not exclude experimental research as a valid element of a biology education. To do so would be to negate a valuable pursuit to which I've devoted three semesters. There is, however, much, much more to biology as a discipline, as I conceive it.

Mr. Berlind proves he has missed my major point with his statement "if Ms. Blau thinks that one of our major aims should be to solve societal problems, she should perhaps be clamoring for more technological education rather than less." A social consciousness is a carefully nurtured, hopefully dynamic, state of awareness regarding the people we interact with, as well as society as a whole. I'm not referring specifically to technological issues (e.g. nuclear power) when I use the term "societal problems". Science interacts with society at every turn, by its very nature, sometimes quite subtly. Anyone who denies the power of the magic words "scientifically proven" in our daily lives is simply oblivious to the situation. And I do not think more and more technological training will increase understanding of how science and society influence each other. Another dimension — one of *societal* training — must be added to the science curriculum.

Finally, I am sorry Mr. Berlind found it necessary to resort to vindictive tactics. The fact that I personally am enrolled in Biochemistry this semester instead of Physiological Ecology is completely irrelevant to my arguments about the department's course offerings. And I am frankly insulted at his suggestion that I believe his "major aim should be to prepare [me] for the G.R.E.s". This kind of remark is degrading, and certainly not conducive to constructive thinking about the department's problems.

The positive response I've received from students has reaffirmed my conviction that the science education needs improvement. If we, as students, are misinformed as to the faculty's intents and attitudes, certainly they are also misinformed as to ours. Let's communicate!

Ellen Blau

No Simple Solution

To the Editors:

I am writing in response to the article by Salih Abdul-Rahim, *Why No Peace in Palestine*.

Abdul-Rahim feels that by leaving an unspecified number of Israeli soldiers within the West Bank detracts from the self-determination of the Palestinian people. Is he ready to guarantee the safety of the Israeli citizens from the Palestinian Liberation Organization when the Israeli army has totally pulled out? The P.L.O., that he insists is the "sole, legitimate representative of the Palestinian people", is responsible for countless deaths (e.g., the Israeli athletes at the Munich Olympics, the bus incident near Tel-Aviv to name just a mere few) and is a terrorist organization dedicated to "driving the Jews into the sea". They have pulled countless hijackings, bombings and other terrorizing activities that would cause any person to fear having them as a neighbor. The Israelis have the right to live in peace within secure borders and not have to worry about how much closer they are to the sea.

Abdul-Rahim demands "the return of Arab Jerusalem which is an indivisible part of the West Bank, a historic and spiritual cause that cannot be compromised". If he was to think this over, East Jerusalem, historically, biblically, has been the capital of the Jewish nation. East Jerusalem, the West Bank

(more commonly referred to as Judea and Samaria) are an integral part of the Jewish nation and should have been incorporated in the original 1948 mandate defining the borders of Israel. Any historic claim to this land belongs to the Jewish State.

Finally, the comment that I found most revealing as to why the Palestinian problem should be no thorn in the search for real peace is that if, as Abdul-Rahim states, the Palestinian people's struggle is now 60 years old, why was it not solved prior to 1967 when the West Bank and the Gaza and East Jerusalem were in the hands of the Arab countries? Why didn't the Arab leaders set up the legitimate Palestine state when they had an opportunity? I would gather that the Arab brothers felt there was no need for a state, it was something they did not want. It was not till Israel regained the land, after having asked Jordan not to take part in the 6-day war, that there was a sudden outcry from the Arab leaders for a Palestinian state.

Israel does not have to concede to the formation of a Palestinian state in order to obtain true peace. A Palestinian state would just bring more war, for the P.L.O. will not be satisfied till Israel shall cease to exist. Sadat realizes this and that is why we must applaud the Camp David agreements and hope they will be signed.

I also wonder why Abdul-Rahim did not write about the Jewish refugees in Arab countries and their 'legitimate rights' to 'self-determination' and national liberation. The Jewish refugee problem is very real and serious and he and many others often overlook it.

Richard Klein '82

Women's History Is Ignored

To the Editors:

I would like to thank Lauren Goldfarb for her article "The Case for a Women's History Professor." She has initiated a discussion, a *public* discussion, of what will be the extent of

Wesleyan's commitment (or non-commitment) to Women's Studies. The article clearly explains how women's history differs from traditional history and presents a strong argument in favor of hiring a women's history professor. But as I reached the end of her article I sensed that she shied away from the main point when she wrote, "While it seems women's history is given consideration at Wesleyan, the question remains, is it enough?"

Women's history is *not* given serious consideration here at Wesleyan. If we examine the Course Catalogue for 1978-79 this becomes quite evident. Don Meyer, who according to Chairperson Buel "does specialize in women's history," is credited with three courses: "American Intellectual History", "Democratic Individualism", and "American History in the 20th Century". None of the descriptions indicate that any of these courses deal with women's history as described in Ms. Goldfarb's article. Similarly, Ms. Hoberman's courses, "Violence and Social Change in the History of Mexico", "Formation of National Government and History of Latin America", do not indicate any specific treatment of women's history. "Dependent Peoples" is not offered this year and includes women as one of many "minorities". And the only course which centers around women's history, "Women in the Americas", is not offered and has an enrollment limited to fifteen.

Do not let Chairperson Buel obscure the facts. Women's history is hardly given consideration here at Wesleyan. Women's history is incorporated, as an appendage (the spare rib) into other courses — courses which deal with traditional history, the "real" stuff, the "important" people.

If Wesleyan's History departments wants to give more than mere consideration to women's history, then it should hire someone for the specific purpose of offering courses which center on women's history. And if the department is sincerely committed to women's history, I'm sure they will be able to find a woman who can qualify.

Anne Baron-Wilson
History Major

Opening The Channels

By BRUCE DOENECKE

Ellen Blau's article on biology education at Wesleyan and Dr. Berlind's letter in response to some of her statements both allude to the problem of competition amongst biology students. Competition is an undeniable characteristic of the department. Most biology students and teachers are aware of the detrimental effects it has, yet in spite of this awareness the problem persists. The question I wish to examine with specific regard to the biology department is: what accounts for competition and how is it fostered?

The values of a particular social group (which the bio department is) tend to direct the behavior and practices of its members in certain directions; and more importantly, tend to direct the behavior away from other possible directions. I don't believe that the faculty of the biology department values competition; that is not the explanation for the prevalence of a competitive attitude amongst biology students. But two points are clear: 1. that *little value* is placed on cooperation, and 2. little value is placed on interaction and communication. The structural organization of the department reflects these values and perpetuates them. But the practices of the department reflect these values and perpetuates them. But the practices of the department also have unintended consequences: they promote and foster competition.

A number of examples can be cited which support this idea:

1. Grading — a source of anxiety and misunderstanding for many. Dr. Berlind's clarification of the grading process in his letter should be hailed as

a major advancement in communication between biology students and teachers. But the myth that everyone is graded on a curve is perpetuated simply because the grading system of the department is usually not spelled out to the student; little attempt is made to define the grading situation. Unfortunately, grade conscious students, ignorant of the grading process, help to perpetuate the myth of the fatal curve, "Death's scythe!" But if the object of the department is to relieve grade anxiety, as Dr. Berlind states in his letter, then why not *explain* how the grading will be done? Why do the majority of biology professors choose to keep grading a mystery? Why is communication on this subject prevented? The unknown makes us all a little uptight and anxious; and anxiety is a stumbling block which prevents us from cooperating with our fellow students.

2. Working together is not emphasized in many biology courses. Either it is suggested or encouraged by the teacher as a possible mode of learning, or there is not ample opportunity provided as part of the course design for students to work together. For instance, problem sets could be handed out more often to give students the opportunity to work together and to get to know each other, but this occurs infrequently.

3. Large class size is a deterrent to interaction and cooperation. The sheer number of bio students in courses does hinder any efforts at fostering intercommunication. Granted this may be unavoidable at the introductory course level, but even upper level courses are too large. I am aware that the student

continued on page 11

Hermes

Editorial Board:

Eric Arnesen, Amy Bernar, Ross Currier, Lauren Goldfarb, Gail Marowitz, Alan Saly, Nancy Winkelman, Daniel Wolf.

Staff for this issue:

Ted Brown, John Daniels, Bruce Doenecke, Brian Ford, Gay Alliance, George Gleason, "Bongs Levy", Timothy E. Paradis.

Graphics:

Carey Caccavo, Greg Calibey, Eve Franklin, Charles Schneider.

Advertising:

Ted Brown.

Hermes is a bi-weekly newspaper published by students at Wesleyan University. Offices are located at 190 High Street (2nd floor). Telephone number: 347-9411, ext. 712. All correspondence should be addressed to P.O. Box A, Wesleyan Station, Middletown, Ct. 06457.

Students Fight; Many Die In Ethiopia

By TIMOTHY E. PARADIS

The only activist students to come out of the Sixties and radically change a society were not the American, nor the French — but the Ethiopian. Some American students may have trekked to Washington to wave banners against the war, shout for Nixon's impeachment, or even pray for clean energy. But these protesters were rarely threatened by more than a night spent in the D.C. lock-up, or if extremely unlucky by getting rapped across the head once or twice. At least they could probably begin to relate to what I am about to describe....

The first time any Ethiopian students mustered the numbers and courage to stage a protest march against the absolutist and semi-feudal rule of His Imperial Majesty, Emperor Haile Selassie, he made each of them write a personal letter of apology — at gunpoint. Within ten years, his regime would be toppled by popular discontent led by the students; only one year after that, the Army would step in and impose its own form of "socialist" tyranny. Most of the activist students would end up shot through the head, lying dead on the streets with placards around their necks denouncing them as members of the underground opposition to the new military government.

One of these activist students is a close friend of mine — I do not know if he is still alive. A series of letters he sent me over the course of these years, describe as well as anything I know the great hope of the Ethiopian revolution, and the tragic events which followed.

Haile Selassie ruled Ethiopia for the longest absolutist reign in contemporary history — fifty-seven years. During that time, very little changed for the vast majority of peasants in his huge kingdom. Nearly half the babies born died during their first year. The average lifespan was thirty-six years, partly because there were only three doctors for every million inhabitants. Less than five percent of Haile Selassie's subjects could read.

...Look Tim: a certain Ethiopian feudal systems has made the common masses drink the bitterest water of life. They have faced different reverse and zigzags, twists & turns, ups — downs and so many other freakish jeopardy which I can't easily put in terms of words.

Haile Selassie has done nothing for this, but has increased it. He has called himself by names like Lion of Judah, King of Kings, Elect of God, but he is the worst creature God ever made. He is not created by our God. Who is our savior. My hatred for him is growing with incredible dimension. He is the culprit for our poverty and ignorance.

He is living for money, and one who will die for money. He is not a man. As I think you have heard a lot about his money that he has got in the Swiss Bank with un-known code. This much money for one person reflects his rapacity and selfishness. He knows nothing about the oppressed masses whose per capita is 35 a year. He doesn't feel anything, because he is living in suanky palace — sleep on water-bed, and eat salted and peepared delicious food.

By devoting our money and travelling around the world he has been getting the name "Reflecting Star". As well the people in this restless world were saying he was quality rare in our time. But, he is an ape with no tail. Disgraced & hated. Since I can't express his nature in terms of words, better it be left unsaid.

Of the total farmable land in the country, sixty-five percent was owned by Selassie, members of his family, or the feudal nobility, and thirty percent by the Ethiopian Coptic Church, which the Emperor dominated. Ethiopia's 30 million peasants paid most of their crop in rent and taxes.

...There has also been some conflict between the poor — and rich or land-lords. We have a very ferocious struggle against them. It is a struggle that needs a very high moral gut and strength. The land-lords are rich and they are telling that they are Christians. I do not think they are. You know they are going to relaxation place when the common people are dying like flies. They will force the peasants to work for them like a son-of-a-bitch with a very low price. They do not even pay the money. This much is their cruelty and brutality.

Haile Selassie has thrown bread from his limousine for the children and dogs to fight over — while sending away overseas for profit our own food from our mouths, taken from the poor farmers.

While a famine raged in Ethiopia during 1973, the students pressed their campaign against Haile Selassie's anachronistic regime. The Emperor attempted to ban their demonstrations, and explain away the widespread famine to the peasants by pointing out that these kinds of things had been happening for centuries in Ethiopia, and were obviously an edict from God. But this time, anti-Imperial sentiment and organization were too strong. Ethiopia's teachers and trade-unions called the first successful general strike in the history of independent Africa, and when the army finally joined the uprising, the Selassie regime fell at last. In the countryside peasants chased land-lords into the forests, — and throughout the country people came together to discuss the future.

In the first heady year after these events, a revolutionary transformation took place to rival anything in China, Cuba, or Vietnam. The land was nationalized, and then redistributed to the peasants. Peasant associations were set up, which organized literacy campaigns, and brought teams of doctors to the most remote villages. In the towns cooperative shops were set up, and the poorest given the houses of the dispossessed landlords. A revolutionary generation celebrated.



...Our revolution is characterised by exceptional democracy, lofty humanism, real justice, and genuine humaneness. If that is so, gone never and ever are those days on which we were forced to chew our bones & drink our own blood from our arteries and veins. No more being forced to walk through life's soggy dough, or eat the unleavened and not well cooked bread of life out of the past regimes own made pot and try. Gone must be the days to practice mal-administration, bureaucracy, red tapeism and some other bad acts that can sour friendship. Tomorrow will be too late and old.

We want people who are thinking in terms of nation, culture, above all, economics and politics. We want a man who feels the cry of motherless & fatherless babes in his heart and bears the scars fo their consequences in his own flesh.

The campaign against poverty, disease, ignorance, illtracy has increased its frequency and intensity to the climax. Lots of torturous roads are on the way to be built. Communication problems have been reduced exaggeratedly. After a while Ethiopians will walk with their own feet. And speak with their own mouths. Of course they will use their own words.

But this first predominantly civilian government in Ethiopian history didn't last long. The Army, which Haile Selassie had lavished money on and used to keep the discontented provinces together, decided to take full control, under the guise of "protecting" the gains of the revolution. It turned against any who challenged their newly instituted rule with a vengeance.

...Oh! so maddening what has happened to our revolution. Only one year after our conscience-ness revolution of students & peasants & paupers, the Army has marched from behind, and slew us by our neck. They have called their regimes Ethiopia Tikdem, the Socialist peoples government, but they have made our own blood a thing which came to be licked by dogs. They say, and I will quote it, "The antipeople forces who had lined us up for their lunch — we have had them for breakfast." You must know for them the antipeople forces are the people, who doesn't want the army to have all power here.

So now discord, chaos, maladministration, and misunderstanding is taking place in greater scale and quantity. It has the power to snatch all the phrases & sentences from me. Every morning when we wake up

now, we must face some bodies on the streets. They are shot by army assassins squad, and hung by their neck are signs: "This is for revenge against the reactionaries". There are more jails all over Addis now. If you were here, the number of women who wait outside at lunch time can tell how whole family is in prison, friends must do so. Sometimes even those who bring the food to prison are given a bundle of clothes and told not to return.

High-sounding propagandas are always issued through our radios & TV. But these dreams which are going in one ear and out the other are not on the way to be changed to reality. The reasons are very simple and down-to-earth. Look, inflation which is the method of cutting a dollar bill into halve without damaging the paper is playing the leading role. Recession & some slow downs are in copious quantity. They are on the way to be beyond our control. Here in Ethiopia the living standard of the people was on the way to be improved after our genuine revolution. We almost saved ourselves from some quagmire of troubles. But now it is shattered.

Oh, I would like to tattle or blab about the present condition of our mother-land. After our popular rising, life was on the way to be on the right track. I did not think it would be like being forced to live in an egg-shell by being enveloped in it. Our revolution was going forward by gaining momentum. We have tried to make the wheels and cogs of life revolve smoothly, but have found it difficult and impossible. They are always going in the wrong direction."

To a large extent the turmoil, though not the brutality, in Ethiopia is understandable. The country has been through a revolution unparalleled in African history. With the exception of Liberia, Ethiopia is the only country in Africa which was never colonized (except for the short Italian occupation of 1935-1941). Elsewhere, colonization brought some economic development, and most importantly destroyed the power of traditional rulers and fostered the growth of a middle class. With the whole aristocratic system destroyed in Ethiopia, the only social force strong enough to hold on to power is the Army. And, even more tragically for the Ethiopian people in terms of additional suffering, the Army is living up to its function of fighting wars, some of its own chewing, and others not. As my Ethiopian friend put it:

...The factors for war on the Horn of Africa is growing in a geometric progression. The weather itself is so conjested and fusty with the smoke of gunpowder. Broken tanks, dugouts, shells of different machineguns are innumerable & beyond one can tell. We have come to go to a war front and die there like flies on a wall.

Technologically, scientifically lagging countries must not kindle the flame of war and bask the rays of some anti-human bombs. We the people here in Africa are coming to act like guinea pigs on whom the Westernese & Easternese bomb and other war machines are checked and found okay.

But just as the dynasty of Haile Selassie was toppled, so the new military dictators can eventually be defeated, although it will be a gargantuan struggle. Through all of this pain, my friend has kept his spirit up. As he ended his most recent letter to me:

I know it is logically and scientifically proved that life can never be "ideal". It can never be free from mistakes, crises, misunderstandings, quarrels, injustices, and unfairness. We can't escape all these things by living to a pattern; life the four letter word but irksome and tiresome doesn't let us, and people who try to live to a pattern become lifeless. But as we pass through these difficult, subtle, tiresome, hard to understand experiences, we should try to avoid becoming insensitive, casual, dizzy, daft, moron, or embittered.



On Children and Institutions

By BRIAN FORD

Dear Dave,

I feel the summer rushing away now. School starts next week, but I'll be leaving here before then.

They're closing the place down. That's not definite yet, but the odds are against staying open. It's at the point where everyone rushes to get their paychecks cashed on Friday.

At first I thought it was about time, that these kids deserve better. Jumping to conclusions again. After all, there aren't many places for them to go, except back to their families. It seems so useless when you think that it's because of their parents that they're here.

I never realized there were so broad a range of juvenile delinquents. I sometimes forget that the children I've been working with are emotionally disturbed. Sometimes I even forget they are kids—sad and depressed kids. One of the therapists told me that it isn't the children who are maladjusted, it's society. I'll go along with that. Any society that could just label them "juvenile delinquents" and ship them to this place has to be depraved.

God, Dave, sometimes they act so normally that I talk about "my" kids. They have so much energy and vitality. But five or six of them are arsonists—one burned down his aunt's house thinking she was inside. I have to watch them if they're angry so they don't try to pull the same trick on us.

There used to be a male prostitute here, before I came; assorted robbers and car thieves as well. They're mixed in with truants and boys whose parents have just given up on them. The non-criminals learn quickly, though.

Jay, the eleven-year-old I mentioned in my last letter, isn't here. He's being held in a detention center for rape. He told a story once:

There was a little boy. He was good and his mommy and daddy had a farm with big trees. His mommy and daddy let him ride the cows and horses when it was a sunny day. When it rained they gave him ice cream and let him watch TV cause they loved the boy very much.

I guess Jay didn't know much about cows, but he didn't know much about mommies and daddies either, except that his mother had tried to kill him half a dozen times. He entered his first institution at age four. At meals, he'd eat until he would get sick because he didn't know he'd get more food later.

I can't understand anything about him. I remember my roommate yelling at him after he'd stolen something. "Don't give me this shit! You goddam well know it was wrong!" How? It didn't matter because my roommate kicked his bed half-way across the room, scared him to death. Taught him, too. He didn't steal for 17 hours.

It wasn't my roommate's fault, though. He lost his temper. And I've done the same thing. With Jay, too, and almost killed him. He had a way of pissing people off so totally—by lying, stealing, and distrusting them—that it was almost a hopeless cause. And he won out. Everyone gave up on him and he got his way.

I'll be home Labor Day weekend. Make it a good one, I'll need it.

Best,

That was a letter I wrote five or ten times. I was working in a home for Juvenile Delinquents and it became a living, breathing part of me. But this article isn't about me, nor is it an extended version of the "What I Did Over Summer Vacation" essay. It's based on my own (and some others') experiences,

but it's about kids and their treatment.

The process by which disturbed children are cared for is a disgrace. There is neither justification nor excuse for a system that is, to a great extent, penitentiary prep. There were 31 boys in my group, and of those, my co-workers and I estimated that from 3 to 8 would not go to jail. One would have to be the most naive optimist to think differently.

The children are primarily from poor or lower middle class households. Their parents don't know what to do with them, so either they surrender custody to the state or they allow their children to grow up in the streets. In the latter case it is the courts which determine the situation which will best help them.

Of course, in either case there is no money to send these children to adequately funded facilities. They are dependent on the charity of the state.

And these are the luckier children, because many of them have no homes at all. No parents, aunts, uncles, cousins. No role models at all, except those they've been exposed to at various institutions.

The children I was working with were basically in a holding pen. While the object was supposedly to help them grow in a normal fashion, the situation was quite the reverse. Whether this was because of malevolence or negligence, I'm not sure. I would venture to guess that the cause of delinquency itself is not a manifestation of a deep rooted social ill. A certain percentage of youth is bound to act antisocially in any country. More importantly, almost every case is a direct result of either family difficulties or a lack of a family.

However, the system responsible for reforming delinquents is caused by a deep-rooted problem. Whether by choice or by circumstance, the result is deplorable and nothing is being done for them.

Food, clothing and shelter—are inadequately provided for. Often a child would have one pair of pants to his name. The rooms would be laughable if they weren't so cold. The food was prepared by a half-blind cook, who, according to rumor, stowed away a third of the food for himself.

I am neither qualified nor knowledgeable enough to say why these conditions occurred, but I lived through them. The fact that they could exist uncorrected for such a long period of time (I've had contact with people who worked there two and a half years ago) indicates that the Juvenile Justice system is not working. The most knowledgeable and well-intentioned people would be hard pressed to create an adequate program with the materials provided. However, that isn't a problem because rehabilitation is left in the hands of amateurs and/or grafters.

I was a member of the former group (except when I pilfered stamps with which to mail my frustrated letters). I arrived under the assumption that I would be trained-only to find a manual on child care and four other untrained counselors. That was the extent of my briefing, and the counseling staff was generally left on its own.

The result was disorganization, inconsistency and an unstable environment. The theory of the administration must have been to get young, enthusiastic workers and play them for all they were worth. That is, if they could get enough of them, because burn out point was between three to six months, depending on the person. After that it was just going through the motions.

If you have ever done any sort of labor, you must realize that you must

first have some sort of system. A gardener, for instance, knows best how to hold a hoe. Even if she's old and bent, she'll do more and better work than a linebacker at Ohio State. She has the practical knowledge one acquires from actually working. It was this sort of knowledge that was so severely lacking where I worked.

There was no professionally organized system to which we could turn. No program, no progress. A child care center cannot be run on improvisation. There was never a measure that wasn't stopgap. "Keep the dam from breaking boys a vacation's coming up in two weeks." Or, "If you stop hitting me, you won't have to go to school": the actual answer of one therapist to a particularly troublesome child.

If someone asked why a counselor hadn't adhered to the rules, the question came up as to whether it was the rules of April 9th, February 24th, or July 2nd that were being referred to.

The hiring process was just as haphazard. It was at the point where one of the therapists had gotten her job because the ex-clinical director dug Oriental women and she was Japanese. I remember her writing about one boy she was treating that he was "a loser, and he's got to realize that."

That may have been the result of a cultural barrier, or it may have been stupidity; but either way it's inexcusable. The lack of sensitivity demonstrates the way therapeutic treatment often went. It was unprofessional and devoid of common sense. And although an institution cannot run on improvisation, it cannot fulfill its purpose without it. These therapists would have no part of it. They were in their own little world, undermining other's authority by putting them, while wielding none of their own.

The second therapist had impressive credentials—MA in psych., 2 years in the Peace Corps... etc.—but she burned out as quickly as anyone else.

As far as burning out is concerned, there was no contesting the teachers. The institution was entirely self-contained, and the school was in the same building as everything else. And the educational system was on par with all the others. Even if an emotionally stable child could be produced from this environment—an environment most reminiscent of *Lord of the Flies*—s/he'd have nowhere to go. The schooling they received was abnormally poor. A sample progress report filed by one of the teachers said, "Eddie is doing much better. With a little luck and continued progress he should be at a solid second grade reading level by June." Eddie would be 14 by June. Eddie was able to fix everyone's TV set, but he couldn't read.

They weren't unintelligent kids. Their IQ's ran from 90 to 145. They had had poor educational backgrounds, but some of them were still working far below their abilities. One boy knew the basics of trigonometry, but he was reciting multiplication tables.

The problem was simple enough: there was no teaching going on. A joke that made the rounds was: "I thought all the teachers were high school dropouts, except Jean. I thought she was a Junior High dropout." Either the teachers wouldn't deal with the fact that they were teaching emotionally disturbed people, or they would only deal and not teach. It seemed to be a matter of controlling the kids until someone else took care of them. I remember the Principal once made a

boy stay after school just because he had pretended that a plastic fork was an airplane. It was again a case where the people dealing with the children just didn't care enough, or just didn't know enough.

It is a simple enough thing that I am trying to say: left totally on your own, without professional advice and without previous experience, you grow callous; you cease to care. I, myself, just couldn't take the situation seriously anymore. I found myself laughing at things that were not at all humorous, but sad.

There is always the chance that a spark will catch. It happens infrequently and it must be done early, but sometimes you will see a change—ever so slight—in a child that makes it seem worthwhile. A one-to-one relationship can do wonders. But it always seemed as if something else would crop up, some manifestation of the institutional framework that would not allow for this spark.

For me, the institution has demonstrated itself to be an unfeasible treatment vehicle. Perhaps it is too drastic a judgment to make from one experience, but there are so many problems. Funding is one. With the looming threat of 'tax revolt' there doesn't seem to be much hope for improvement. And good people alone will not do the job. The institution dries you out so quickly.

The present system to care for juveniles is inadequate. The boy, Jay, was referred to 44 different agencies in Massachusetts, all of which rejected him. The story was the same for many others who (to this day) are awaiting placement. The trouble is not in just one treatment center, but in lack of adequate centers throughout the state. Institutional care is inherently im-

possible because of the lack of family support. Still, one boy had been at my institution for six months without once leaving for a weekend. He was familyless and during the whole time not one staff member had done as much as take him out to lunch. When I told him that I'd take him out one Saturday, he didn't believe me. What would you expect when one teacher had written as a log entry just his name and then "UGH!!!"

For those people who intend to try something along the lines of institutional care, I warn you that it can be like banging your head against a wall. The most important thing for the children I worked with was to have strong role models who are also friends. This is what is so sorely lacking in institutional settings.

My solution is to avoid the institution. There are other groups that deal with the underprivileged or emotionally disturbed child. Big Brothers/Big Sisters (109 Broad St., Middletown, CT. 346-5000/6000) is one. Admittedly this will not solve every problem. All the children are not juvenile delinquents, but preventive care is as important as anything. The children are from all backgrounds, so you may be as ambitious as you choose. It provides the kind of decentralized help and friendship that is so necessary for a child. (If your interest isn't in children, you might try *West volunteers*, 2nd floor of the Housing Office.)

As to the problem of institutional confinement, I'll leave that to others more ambitious than myself. It needs changing, but I don't know how to do it. In the meantime I'd urge as many of you as possible to start small. It can even be fun.

Have A Merry



Coming Out At Wes

A discussion by the
Wesleyan Gay Alliance

In a society where most people are considered straight until proven otherwise, a gay person must sooner or later grapple with the knotty problem of coming out. Coming out can be as public as your phone number in the Argus or as private as admitting your sexual feelings to yourself. It can be traumatizing, as it exposes you to possible oppression and rejection, or it can be liberating, as you feel the relief of ending what has perhaps been years of loneliness and hiding.

Coming out is easiest when there is safety and support. College in general tends to be better than average in this respect and Wesleyan, despite cries of alienation and isolation, is perhaps among the best. (A friend from Williams reports that "fag-stomping" is a popular sport among certain factions of their student body.)

The way out of the closet usually begins with a scary talk with a close friend. For one Alliance member, that friend also turned out to be gay! Other experiences:

"I told an old friend of mine, who was straight. He was cool about it. In fact, the first time I went to a gay bar, he went with me for moral support."

"Almost all of my good friends reacted about the same way. They weren't surprised."

"My best friend had suspected it for a couple of years. He has been very supportive. He got me to go to Alliance meetings."

More than one member found fiction writing a useful way of discussing their sexuality with a professor.

"I wrote a story about a homosexual who committed suicide. The professor said that the suicide didn't make any sense in the story. This led to an interesting discussion."

"I have found the faculty, especially the women, easy to talk to about homosexuality."

Assigned roommates can pose special problems:

"My roommate was always talking about fags. I never came out to him."

"The only real difficulty I had was with my first-year roommate. He was always making faggot jokes. Two or three weeks into the year, I told him I was gay. It was quite traumatic. But by that time we were sufficiently close that he ended up rejecting his notions of homosexuality, not rejecting me. His fear of the whole topic seemed to come out of his own insecurities about his sexuality."

The next step, at least for some people, was to be open with the rest of their hall or house. Some of us never did this while living in the dorms: "I ended up isolating myself from others on my hall because I was gay. (I was also afraid of falling in love.) It was silly, since they would eventually find out anyway. Three years later, I found out that my next door neighbor on that hall was also gay."

For others, coming out to a wider circle created special problems and benefits: "There was one faction which wasn't antagonistic. A minority would make jokes."

"Sometimes people who accept it on an intellectual level can still be uncomfortable about it on an emotional level. Sometimes people are hesitant to touch because they are afraid of what it might mean."

"During my first semester in Butterfield, I didn't tell anyone on my hall. Second semester, another gay person moved onto the hall. That provided the support for me to come out on the hall. There was a lot of open dialogue."

For some people, the final step is to go public. This might mean signing an article in the paper, wearing a button, or walking hand in hand:

"The effect of this is that people know you're gay before they know who you are. To have someone look at you and think 'sex', gay or straight, can create a funny picture of that person."

"I assume everybody knows I am gay. It hasn't made any difference. It's almost frustrating, the lack of problems."

"A lot of people aren't willing to confront you face to face, but may shout something from a distance, where they are anonymous."

"I feel that it is important to contradict the stereotypes, to let people see that a person can be strong, smart, completely proud, and gay."

The Wesleyan Gay Alliance meets weekly, Tuesdays at 9:00 p.m., at the English Department, 271 Court St. All Gay and Bi-sexual men and women are invited. The Alliance provides a way of meeting other Gay men and Lesbians on campus, coordinates Gay support groups, and sponsors Gay-oriented parties, discussions, etc. For further information, contact: Beth Sangree, Box 447, 346-6545; David Fremont-Smith, Box 339.



We'll All Die Together . . .

By GEORGE GLEASON

Having a "limited nuclear war" is something like having a little bit of cancer, being a little bit pregnant, or more appropriately, being a little bit dead. Simply put, it can't happen: nuclear war is an all-or-nothing situation. Even so, President Carter thinks he can get away with one — but just a little one, mind you.

Did you know that the World's A- and H-Bomb stockpiles are presently equivalent to between 45 and 60 tons of TNT for each and every human being? If someone pushed the Big Red Button right now, you'd be dead within forty minutes. So would most of the rest of the people in the U.S.A. and the U.S.S.R.

We have the power to render the human race extinct. The formal name for this is Mutual Assured Destruction, which has the appropriate acronym of MAD. By the schizophrenic logic of MAD, more and bigger bombs equal a stronger and more secure peace because "we just wouldn't dare..."

Or would we? According to a blitz of recent news articles, the United States is planning a "revolution in nuclear strategy." This new policy is intended to give us an "enhanced ability to wage limited nuclear war..." and a new Civil Defense program "...based on evacuation..." that would send us all scurrying north like lemmings before the final flash.

What happened? For years, massive spending for massive overkill has been justified on the grounds of "deterrence." Why the sudden switch? Can we actually change reality on a whim or are generals just getting an urge to play with their expensive collection of lethal toys? An article in the *New York Times* stated that the new policy will have a "...direct bearing on the likelihood of a nuclear war over the next decade." Someone, somewhere, is playing for keeps.

Among the letters by Peoples' Temple members to Jim Jones was one saying, "If the capitalists came over the hill I just drink the potion as fast as I can do it. I wouldn't let the capitalists get me." Over 900 people die exactly that and the world was rightly horrified. Yet when Americans say "Better dead than Red," and are willing to wipe out humanity to prove it, scarcely an eyebrow is raised. Perhaps the situation is so mindblowing that it evades our grasp. Or perhaps we're not much different than the Jonestown victims.

Ultimately, there must be disarmament. Until then, we cannot continue to escalate the arms race and make provocative or destabilizing gestures. We must call for continuation of a "no first-use" policy. We must call for curbs on defense spending (this is where the real tax revolt should occur: against a bloated military, not against schools and hospitals). These proposals are not radical. They are common sense to any human being who values life and finds meaning in existence.

At this point in time, the new policies are still a matter of debate. It is still possible to have an effect on the final decisions. One of the most effective ways to do this is to write to the President. A letter-writing campaign to this effect is being organized by Ted Brown, Joshua Saul, and I. Our phone numbers are, respectively, 347-2835, 347-9616, and 347-8601. If students at Wesleyan react strongly to this latest example of militaristic insanity, chances are that students elsewhere are doing the same. If not, then perhaps we had best put on our lemming suits, get our little roadmaps, and prepare to scurry up to Vermont on a moment's notice so that we can die amidst green trees instead of behind cinder block walls.

Ho, Hum...Sexism

By NANCY WINKELMAN

Sexism? Oh yes, blah, blah, blah. We all know about it, we've heard enough about it already. We know that women are oppressed, we support the ERA, we think that women should have equal job opportunity, equal pay, etc. Many of us have even learned to avoid using "him" when referring to men and women (although the stubbornness with which people resist this is awesome: who said it's not important?). We understand why women are afraid to walk alone at night, we realize that the media's depiction of women is degrading and destructive. So you really don't have to write it anymore. We've heard enough.

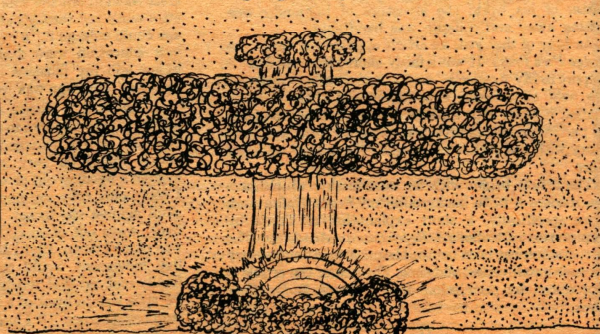
Well, I'm not so sure about that. The other night, after being petrified by 30 whistling and panting fraternity boys while I was running around the track, (oh, yes, women making their bodies strong, we're all for that, too), I noticed some posters on my way home. One, publicizing something about fantasy postcards, showed a man peeking around the corner at a naked woman who lay sprawled suggestively on a couch. I could get into a philosophical argument about the purpose of art, but at some point the whole school of thought that art can raise consciousness through depicting the negative aspects of society breaks down. I mean, here is a very powerful image: the coy woman who tempts the innocent man until he can no longer hold himself back and he rapes her but she must have wanted it, why else would she have dressed (or not dressed) like that? This attitude, with its many variations and consequences,

is deeply ingrained in all of us, even though we talk about the necessity of the ERA, are horrified at the objectification of women by the media, etc. And posters like this one only perpetuate the image, as well-intended as they might be.

But another poster which caught my eye cannot even be defended by this artistic argument. I am referring to the poster publicizing two rock bands performing at Downey House last week. On the left side of the poster was a figure of a naked woman dancing. I was really shocked. Here we are at a liberal institution of higher education, discussing liberation and oppression in our classes and then what? We have fun? And in our play we can revert back to ignorance?

The point is that sexism isn't just another "ism" to which we can pay lip service and be done with. It's more than another academic abstract — out there in the 'real world.' Sexism is a very deep and yet very subtle problem which affects each of us personally. Many of us — from the man on a co-ed intramural basketball team trying not to dominate the game, to the woman who is struggling not to be a "flirt" to the women fighting for a Women's Studies program at Wesleyan — are dealing with sexism honestly. But for those of us who equate verbally supporting the ERA to being a feminist, to being "liberated," I would suggest: take a look around you, and take another look within yourself.

Carter's new foreign policy: Is this progress?



-Gleason 75

From Cage to Castle

Apes must live in cages and men can never be free. Inherent to our educational process there is a coercive force that molds our developing minds. It is a channeling procedure that fosters conformity. It is an indoctrination. We are presented with a nonviolable hybrid of current values and archaic opinions spawned by the existing system. The system is built of people who have moulded themselves to the existing stan-

dards of the pre-existing ideals, thereby assuring self-perpetuation. Those exhibiting deviation from the system will be caged until they will submit to being shaped and patterned to the particular needs of this system at a specified moment. Our society has revered gates through which one can pass into a lifestyle that includes valued commodities. These doors have locks that open to keys of wealth, talent and social position.

Often, these keys are made of sheepskin parchment. Society does not open its portals of veneration to just anyone — you must fulfill its requirements and meet its standards. The cages do not fit through the gate, the system has designed them to prevent this. In his A Report to an Academy, Franz Kafka attacks our inhuman educational system through recounting his own indoctrination. The people must read it.

By ROSS CURRIER



I found the above statement on a desk in the Alexandria (Va.) Police Department. The paper was crumpled and very wet, but it was still legible. It was discovered in the pocket of Eric Torr when his body was fished from the Potomac River in late April of 1977. The authorities called it suicide and the papers dismissed it with, "Eric Torr, a respected area businessman, was found dead this morning, apparently after jumping from his death from the Woodrow Wilson Bridge." Eric had been caught in a high-pressure position as director of advertising for the Marriott corporation and suicide appeared the logical solution. Those who knew Eric, however, believed it was murder.

It is fitting that on that wet, crumpled sheet of paper Eric Torr and Franz Kafka were united. Both were products of their respective societies and educational systems and both carried the scars of their indoctrination. Kafka attacked this system in his writing, and his *A Report to an Academy* is a blast leveled directly at the educational system. Torr's awakening social consciousness, however, was fated for a tragic culmination.

His youthful "rebellion period" quelled, Eric was soon absorbed by the system. For years he served as a devoted cog, never challenging the system or questioning his role. In early 1976, however, Eric Torr began to look at his life and the system and suddenly realized that beneath the bright plastic and rhinestone glitter of his world the structure of humanity was rotting away and collapse was inevitable.

In May of that year an article appeared in the *North Ridge Free Press*. It was a fairly short piece entitled "A Report to My Academy" and in it the author compared his own educational experience with that of Franz Kafka. It dealt with Kafka's *A Report to an Academy* in particular and intertwined excerpts from the short story with the author's own tale. The author was Eric Torr.

The article began with an introduction which gave the readers a little background on Franz Kafka and, more specifically, a short explanation of Torr's interpretation of Kafka's *A Report to an Academy*. The introduction has been omitted because it is unnecessary for such a well versed audience. The rest of the article is reproduced by permission of *The North Ridge Free Press*.

II

Society's gates are not open to apes. Apes have fleas and dirty matted hair and grunt in response to questions. They also exhibit unsavory habits like fornicating and urinating in the jungle. Apes are quite

slow in learning the ways of man. They show little interest in attending school or behaving properly at social gatherings and appear to have no inclination at

all to buy color T.V.s or big American cars. Our system cannot survive if it must depend on apes. Society needs men. Men learn their lessons, make polite conversation at cocktail parties and, perhaps most importantly, consume. Men perpetuate the system. For these reasons, the gilded gates remain barred for apes and society instead places them in cages.

I was an ape. I had unkempt hair that fell to my shoulders. I did not despite the rumors to the contrary, have fleas. I swung from the trees and urinated in the woods and fornicated with Marianne Glorioso on the back seat of my father's '59 Chevy coupe. I was forever doing up a banana. Adults know how to deal with this kind of problem and I was soon dealt with.

One day a group of masters from a far-off elitist school, where all the mysteries of life are kept, visited my town. They were greatly respected men and even the town elders displayed deferential behavior toward them. The masters were armed with the results of the PSAT. I had scored highest in my town — the masters had come for me. "I was the only one hit." I The masters hit me with a Letter of Commendation from the omnipotent ETS. I could not escape. They had me; we all knew it. It was time for me to become a man.

"The first thing I learned was to give a handshake." 2 My father, a businessman who had passed through the portal years before, saw to that. He told me that men judged men by a firm handshake and to be a successful man I must master the skill. My father taught me to look deep into the eyes of my fellow man and shake his hand with a firm grip. I learned to build a good handshake.

The masters brought me to the elitist institution. At first I was awed by the school. The credentials of its professors, the magnitude of its library and the impressiveness of its outward appearance proved quite mind-boggling for a young ape. As I gathered the reins of my senses, however, I realized I had been shut in a cage. It was a three-sided cage nailed to a locker. On three sides there were unyielding walls between myself and the outside world. On the fourth side there was the limited knowledge offered by the institution. Inside the cage the only information available was that which had been selected by my mentors and placed at my disposal inside the locker.

The cage was limited also. Its conception lacked humanness and foresight. "The whole construction was too low for me to stand up in and too narrow for me to sit down in. So I had to squat with my knees bent and trembling all the time." 3 It was a restrictive, confining, and determinate environment. It allowed for no growth, no exploration and no development outside its boundaries. I found it degrading and tried to hide in the darkness of ignorance, but the cage bit deeply into my sinews and I could not forget it. I began to ask questions about my cage. I was told that "such a method of confining wild beasts is supposed to have its advantages during the first days of captivity, and out of my own experiences I cannot deny that from the human point of view this is really the case." 4 As an ape I vehemently opposed it. It is, however, the accepted practice.

I finally stopped trembling and tried to analyze my situation. "I could see no way out." 5 "True, there was a gap running right through the boards which I greeted with the blissful howl of ignorance when I first discovered it, but the hole was not even wide enough to stick one's tail through and not all the strength of an ape could enlarge it." 6 My expectations for the liberal arts education were dashed against the unyielding locker and my illusions of intellectual freedom were dispelled. The cage was well designed for confinement.

I squatted in silence and pondered my plight. My silence led my mentors to conclude "that I would either soon die or if I managed to survive the first critical period would be very amenable to training." 7 The system's weeding out process is frighteningly efficient. I could only offer my impotent protests, "beating my skull against the locker." 8 "Until then I had had so many ways out of everything, and now I had none. I was pinned down. Had I been nailed down my right to free movement would not have been lessened." I finally realized that rebellion was hopeless, "the place for apes was in front of a locker — well then, I had to stop being an ape." 9 I had to become a man.

When I made the decision to become a man I abandoned all hopes of freedom. Men are not free. To exist in our system as a man one must prostitute himself to the system. A man must mold himself to the system's standards and accept the yoke of in-

doctrination; to escape the cage I abandoned my hopes of freedom through objective thought. It was all a myth anyway.

"It was very easy to imitate people. I learned to spit in the very first days." 10 I dressed in L.L. Bean finery, a further lesson in image building. It was not all easy, however. "It took me a very long time to understand the difference between a full pipe and an empty one," 11 an important qualitative distinction that aided in learning to be a good consumer.

"My worst trouble came from the schnapps bottle. The smell of it revolted me, I forced myself to it as best I could; but it took weeks for me to master my repulsion. This inward conflict, strangely enough, was taken most seriously by (my mentors) than anything else about me." 12 If I failed to fall under the power of their suppressive narcotic I would never be completely controllable, I would have no easy method for dealing with the frustrations and tensions that the system would create inside of me and, although you could dress me up, you still couldn't take me anywhere — I would still be socially unacceptable.

When I failed in my attempts to unite with the schnapps, my teacher would "hold his burning pipe against my fur, until it began to smolder in some place I could not readily reach, but then he would himself extinguish it with his own kind, enormous hand." 13 Through this method I learned.

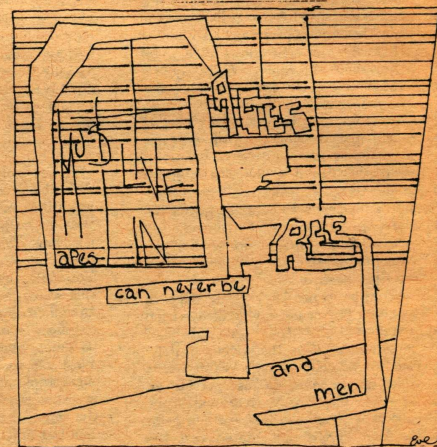
"And so I learned things gentlemen. Ah, one learns when one has to; one learns when one needs a way out; one learns at all costs. And one stands over oneself with a whip; one flays oneself at the slightest opposition. My ape nature fled . . . 14 With just a little prodding, an ape can be turned into a man. Lock him in a cage where he trembles with suffering and he will even put on a double-knit leisure suit and sell insurance in Kansas City to get out.

Yes, gentlemen, I have become a man. My education was so complete that my past was almost lost. The door to the past can be closed so far that "only a gentle puff air that plays around my heels" 15 reminds me of my past. I wear socks to work.

It is difficult to recall the past. When each successive year is shoveled upon the previous levels like clods of clay they serve only to bury the memories. The fading images of faces, places and experiences only add to the difficulties by blending into a blur of confused reminiscence. Humiliating pain and tears of frustration sink deepest in the rotting compost heap of time and one must work diligently to excavate them and bring them once again to light to be studied as important relics in our development. The excavating is a frustrating, exhausting and, quite often, agonizing task. Often one uncovers something that one wishes had remained buried, hidden from sight. These pieces that are most disconcerting usually prove most valuable; I know, I dug into my past. The results of my search gave birth to this story. The fruit I seek in my search is change. Things must change.

Eric Torr was murdered.

Apes must live in cages and men can never be free.



QUOTES FROM *A Report to an Academy* by Franz Kafka.

1, 251; 2, 251; 3, 252; 4, 252; 5, 252; 6, 252; 7, 252; 8, 252; 9, 252; 10, 252; 11, 255; 12, 255; 13, 256; 14, 251; 15, 258; 16, 250.

On Liberal Education

Becoming Free At Wesleyan

by Alan Saly
(With thanks to Marcus Aurelius
and William Blake)

From Mr. Winslow I learned about the appreciation of music.

From Tony Connor I learned about the love of literature.

From Dr. Gourevitch I learned the pleasure of serious philosophical inquiry.

From Dick Ohmann I learned the art of criticism.

From my friends I learned equally as much.

From Jean I learned the strength that grows from real confidence in and commitment to one's self.

From Susannah I learned about the warmth that comes from the acceptance of others.

From Andy I learned how to have faith in debate and intellectual discussion.

From Madelyn I learned how important it is not to let a friend down.

From Dan I learned how friendship can make even the most threatening areas suddenly accessible.

From Beth I learned, a little bit, to laugh at myself.

I learned a lot from Wesleyan. I learned how to think, and how to accept someone else's ideas — how to shape my thoughts into another mode — how not to use only my system to interpret things; to listen, and not to blindly criticize without seeking understanding and relatedness.

And I also saw and felt a great number of possibilities, times where I could have learned but where I chose not to. And this was also learning.

I was stubborn — a trait common to many of us, I think. When I arrived here in the fall of 1974 I plunged straight into a workload that proved to be more than I could handle. With a mediocre background in High School science, but, nevertheless with the blessings of my Faculty Advisor, I took on Organic Chem, Mechanics, Calculus, and 3rd year German. I knew, almost from the first week, that it was going to be too much. But my pride would not let me give in. I insulated myself, isolated myself, and hung in there — and I paid the price, not only in grade points, but also in personal contact and physical fatigue.

Wesleyan let me be an individual, and, true to the course bulletin, no one held my hand. I don't wish that they had. But I wish that I would have been able, at the time, to reach out and hold somebody else's.

So much of our energy is focussed on the individual! So much that we often forget that one does not exist alone, and that much of life's meaning is found in relationships with others.

Philosophically, Wesleyan is a frightening place. Having been raised a Christian, I sought confirmation of my beliefs in the absolute with Allan Burry and Charlie Gonzales. But I found that I could not pin these men down. Reverend Burry's Protestantism was social — and he constructed an ethics within society that always seemed to be shifting. Father Gonzales taught a Catholicism tinged with mysticism which seemed to retreat from direct experience more than it rose to meet it. I wanted something more concrete to hold on to, but they would not give it to me. Of course, I was to realize that here at Wesleyan the critical stance would be the foundation upon which all else was to be built.

I discovered the value accorded to critics and skeptics in talking to my friends. It was the perfectly defensible point of view. In Elisabeth Young-Bruehl I found someone who really made a credo out of critical inquiry. I worked with her in metalanguages, sorting out linguistic systems. But I started to pull back from the course when the stakes suddenly began to become too high — absolute meaninglessness on the one hand, versus a grand synthesis of questionable value on the other. I could not let my convictions go that easily.

But Wesleyan was too sophisticated to merely let me pose the opposition between the relative and the absolute, leaving it at that. In the work of Ludwig Wittgenstein my professors discovered something that would banish both of these concepts — a philosophy amenable to endless questioning which is unable to comment on or to relate to itself. It destroys relation.

Emotionally, Wesleyan is also frightening. Few seem to doubt that, as the Argus put it two years ago, "Something is Wrong". I put a lot of my time into speaking to that problem. I knew something about loneliness and alienation from my own experience. *Hermes* became a real forum for discussion about human relationships, both political and emotional/psychological. People joined CR groups. The Dance program grew, as did the Women's Center and the Gay Alliance. But much is still wrong.

One of the things that continually bothers me is the relating that goes on among the members of the faculty. The disregard for human dignity in campaigns of innuendo, a pride in toughness and headline competition — these are accepted as a matter of course. And many faculty members' feelings of uncompromising enmity with the

cumulation of bits of data. A liberally educated person should be — we're continually hearing this — educated for life. He or she should know something about thinking, something about human-ness, something about judgment. Wesleyan now teaches us to pose questions — but it must help us develop a fabric of inter-relatedness among people which renders these questions humanly significant.

I learned a good deal of this — but not enough, and not soon enough. I had good friends, and not everyone develops those. For too many, the problem of relating looms very, very large. Wesleyan needs to make a clear and unambiguous institutional commitment to solving it — on all levels — student, faculty, worker and administration.

A Vision of Liberal Education

I can hardly believe what's going on. People have begun to trust themselves and each other to the extent that they can freely express their feelings. Even in a class like Organic Chem, attitudes are on the agenda. People are encouraged to examine their underlying motivations.

If I had realized the extent to which my needs to impress other people had entered into my decision to do "hard science", and if I had been introduced to the wonder of the subject by people who

risk. People believe, in practice, in the value of giving to others. Giving replenishes, instead of depleting. The more people share, the more they also get back.

And people admit their feelings — no matter how negative or hostile or irrational they may be, because they trust that there exists a ground of positive action and commitment underneath, which is continually being reaffirmed.

Students, faculty, administrators and workers recognize that they have to clear the air in order to proceed. People are able to trust in new views. The community trusts that the administration is not playing a manipulative game; that it really does act in its collective interest. In response to this trust administrators can admit whatever desire to conceal and to control they may have — because they know that they won't be raked over the coals for it, but will be helped to transcend it.

People are ready to believe that the faculty really want to give to their students as much as to their research, and that they are interested in the pursuit of knowledge and understanding and not in self-aggrandisement and competition. And then the faculty who do feel strong desires in this direction can come to terms with them and resolve them because they want to give to themselves and to the community. And then the faculty begins to heal the split between the sciences and the humanities.

Likewise, faculty and administration can trust that the students are not only out for themselves; that they will respect true learning and give it their attention, and not take easy rebellion as an end in itself. Physical plant can trust that students will not abuse the buildings. And then after students own up to their destructive attitudes, to encouraging alienation and non-participation, they are able to create in joy, without its opposite, fear.

And people can trust that the workers will work honestly and fairly — that they're also not out for something for nothing. And if they can admit it when they are, then we can have trust as a basis for negotiation.

It takes real work and honesty to foster trust, especially when words like "community", "commitment" and "apathy" make us all wince. We may have to do a lot of wincing, because we have to do a lot of relating. Tennessee Williams said, "words...don't suffice," and no one realizes this limitation more than writers who are forced to use phrases which people are — as a given — defensive about. It takes a skillful writer to use them well, and I have tried to place them appropriately.

The nature of our defenses is to conceal the fact of our unhappiness. The best way to deal with it is not to deny it, but to trace it to its roots. It sounds paradoxical, but only when people are able to admit their adverse attitudes to one another — not just their "misery", which is often avoiding an issue — can they trust each other enough to open constructive communication.

One person can't trust another if s/he is afraid of a sneak attack. Becoming aware of destructive attitudes, and not hiding or suppressing them because they can't change overnight, creates this basis for trust. Being aware of these attitudes — of the desire to hurt and even to suffer, and of the pride that keeps one apart — is painful, but necessary.

For truthful understanding, one needs the sensitivity to approach a situation with all the fine attunement of which the heart is capable, and with none of the preconceived notions which we, in our analyses, are often prone to. Our vulnerability becomes a doorway to both pleasure and pain — real experience out of which can grow real progress.



C. Caccavo

administration have created a persistent feeling of disaffection between the two parties. Not that the administration is necessarily more right. But at an intellectually enlightened college, shouldn't more steps be taken, emotionally, to clear the air?

It can't happen because our emotional lives are inviolate. But they cannot be if we are to create a "Wesleyan community". We have created infinite room for the individual, but we have not put much effort into creating what ultimately defines him or her — a community. We do not want to realize that as a community becomes more and more functional, each member must take more and more responsibility in maintaining it. And the web of interrelationships must then grow deeper and deeper — more humanly binding, and also, at the same time, more humanly liberating. How have we forgotten this?

Privacy isolates us instead of giving us time to be ourselves. We seem to live for our images more than to share what we're really like with others. We have belied our own claims to diversity by allowing it intellectually and stifling it emotionally. We're a campus which faces much more than the necessary amount of maligning, bitterness and pessimism — and we maintain that this is normal. Even in our society, it isn't normal. Here, at Wesleyan, we have concentrated people who seem to like to withdraw, be aloof, and remain, in this way, falsely secure. Many of us need to squarely challenge this inner desire if we are to participate in an education which does liberate us.

Liberal education does not proceed in an emotional vacuum. This is implicit when we acknowledge that this type of learning is more than just the ac-

cared, honestly, about the quality of my search for meaning, my education might have been very different. Now, the instructor is never a cipher. He or she takes it upon his or her self to be sensitive to class moods, and to challenge his or her own problems in establishing human contact.

A teacher must like his or her students — Cheryl Cutler's maxim has become an accepted fact. And each person is working actively to see the other as a participant in the fabric of relationships that determines life. Each tries to see the other as unique, valid, necessary and worthy of love — not just intellectually, but also emotionally.

Things are flexible. But this is positive — a result of the continual need for constructive change. It is not founded on weakness, the desire to take the road of least resistance. There is something new at Wesleyan — positive aggression as contrasted with resignation. People are standing up to take the initiative in community action, liberal learning and creating a harmonious, healthy environment to work and live in. People have a confidence that life is good, that there is something fulfilling out there for them, that they can creatively and positively change their life circumstances.

There is less selfishness and pretentiousness. Eccentricity is no longer prized as an end in itself; the need to be different is less strong, and consequently more people are free to be their unique selves. Because people are thinking less of number one, they're not so terrified of everyone else getting ahead. They can enjoy the achievements of others and feel sad at their misfortunes. And because they no longer believe that the way to get ahead is to step on someone else, they create a climate in which people are less afraid to

A New Dawn For America

By TED BROWN

A political movement that has gotten little attention in the press despite its impressive list of achievements is the seven-year-old Libertarian Party. Founded in 1971, the Libertarians had broken off from the right-wing Young Americans for Freedom over the issue of the Vietnam War and the draft. Libertarians opposed the war as an unjustifiable extension of the government into the affairs of other nations and that the draft was, pure and simply, slavery.

One Perspective

In the 1972 election, the new party received 10,000 votes in two states, but became well known when a Republican Presidential Elector from Virginia, Roger MacBride, cast his ballot for the Libertarian ticket. In 1976 MacBride was running for President, on the ballot in 32 states, more than any other splinter party, and received 183,187 votes, more than any other splinter party. In the 1978 mid-term election, Ed Clark, the Libertarian candidate for Governor of California, received 375,000 votes, 5% of the total, and a Libertarian was actually elected to the Alaska Legislature.



What are the principles behind this fast-rising movement? According to Dr. Murray Rothbard in *For a New Liberty*, while opposing any and all private or group aggression against the rights of person and property, the Libertarian sees that throughout history and into the present day, there has been one central, dominant, and overriding aggressor upon all of these rights: the State. In contrast to all other thinkers, left, right, or in-between, the Libertarian refuses to give the State the moral sanction to commit actions that almost everyone agrees would be immoral, illegal, and criminal if committed by any person or group in society. The Libertarian, in short, insists on applying the general moral law to everyone, and makes no special exemptions for any person or group.

But if we look at the State naked, as it were, we see that it is universally allowed, and even encouraged, to commit all the acts which even non-Libertarians concede are reprehensible crimes. The State habitually commits mass murder, which it calls "war," or sometimes "suppression of subversion"; the State engages in enslavement into its military forces, which it calls "conscription"; and it lives and has its being in the practice of forcible theft, which it calls "taxation."

In his campaign book, *A New Dawn for America*, McBride says that the United States is the only country ever built on the truth of human freedom. In other nations, men and women still believe that their lives are controlled by an external Authority — by their Gods, by their tribe, by their King, by their parliament, by their President. Those who articulated this idea divided people into the castes of rulers and the ruled, the few living in splendor off the toil of the many.

Early Americans learned the truth struggling for survival in a hard wilderness far from the power of English Authority. They grasped somehow that they were free, and that NO Authority controlled them. They had brought the idea of "Government" with them, but five generations of frontier experience proved it false. Men controlled their own life energy; to stay alive, they had to be free of restrictions on that energy.

When Thomas Jefferson and other revolutionaries proclaimed the truth that all men are endowed with the unalienable rights of life and freedom, the American Libertarian Revolution swept away absolutist regimes and beehive societies of much of the European world, teaching freedom. Alas, European Authorities — Kings and Presidents — gradually recaptured their subjects and power. The time ultimately came in which Americans themselves grew to believe that maybe "government" really did have mystical powers.

Under the Articles of Confederation, the United States had a Libertarian government which had no coercive powers of taxation or really much power at all. Then came the U.S. Constitution, which was our first attempt to establish a strong central government. It was framed by men whose personal interests were at stake in establishing governmental authority and a nationally-based economy. Today this illegitimately conceived work has been stretched so that most Americans in this decade have known nothing but a type of

submission to state servitude. They had the right to be free, but they are subtly deluded.

A prominent 1920's Libertarian, Albert J. Nock, once wrote, "It is a curious anomaly. State power has an unbroken record of inability to do anything efficiently, economically, disinterestedly, or honestly; yet when the slightest dissatisfaction arises over any exercise of social power, the aid of the agent least qualified to give aid is immediately called for."

According to the Tax Foundation, the current price of government at all levels is \$7792 per household per year (as of 1976). Thus it costs \$150 per week to be governed. AND government has been doubling in cost at the current rate of every seven years. Nobel Prize winning economist Friedrich von Hayek believes that if the present trend continues, the absorption of resources by Washington will likely cause complete national financial collapse within ten years!

THE PARTY'S PLATFORM

The best way to express the specific beliefs of the Libertarian Party is to examine their 1978 Platform, adopted at the 1977 Libertarian National Convention. The statement of principles that accompanies all Libertarian literature is in a box at

In the area of Individual Rights and Civil Order, Libertarians propose the following reforms:

- 1) the repeal of all laws prohibiting the production, sale, possession or use of drugs.
- 2) the repeal of all laws regarding consensual sexual relations, including prostitution and solicitation, and the cessation of state oppression and harassment of homosexual men and women.
- 3) the repeal of all laws regulating or prohibiting gambling.
- 4) the repeal of all laws establishing any category of crimes applicable to minors for which adults would not be similarly answerable.
- 5) the repeal of all laws permitting involuntary psychiatric treatment of any persons, including children, and those incarcerated in prisons or mental institutions.
- 6) repeal of all anti-pornography laws.



7) repeal of the Federal Communications Act, and provide for private ownership of broadcasting rights, thus giving broadcasting First Amendment parity with other communications media.

8) no government use of electronic or other means of covert surveillance of an individual's actions or private property without the consent of the owner or occupant.

9) abolition of the Central Intelligence Agency and the Federal Bureau of Investigation.

10) lifting all restrictions on immigration and full amnesty for currently undocumented aliens.

In the area of trade and the economy, the Libertarian Party advocates:

- 1) drastic reductions of taxes and
- 2) an end to deficit budgets
- 3) repeal of the Federal Reserve Act of 1913.
- 4) removal of all government impediments to free trade, e.g. repeal of all transportation regulations, all "anti-trust" laws, the abolition of farm subsidies, and the repeal of all controls on wages, prices, rents, profits, production, and interest rates.
- 5) no government subsidies to business, labor, education, agriculture, science, broadcasting, the arts, sports, or any other special interest.
- 6) abolition of all tariffs and quotas.
- 7) free competition with the U.S. Postal Service.
- 8) the termination of government-created franchise privileges and monopolies for such service as garbage collection, electricity, natural gas, telephone, and water supplies.
- 9) opposition to all personal and corporate income taxation, including capital gains taxes, and repeal of the 16th Amendment (the income-tax amendment).
- 10) decontrol of the prices of oil, petroleum products, and natural gas.

In the area of domestic ills, Libertarians propose:

- 1) opposition to government promotion or imposition of the metric system.
- 2) repeal of the 55 mph. speed limit.
- 3) repeal of compulsory education laws, and the complete separation of education and State.
- 4) abolition of forced school busing and corporal punishment.
- 5) repeal of minimum wage laws, governmental restrictions on the establishment of private day care centers, and licensing requirements.
- 6) end of urban renewal, zoning laws, building codes, and eminent domain.
- 7) repeal of the Occupational Safety and Health Act.
- 8) voluntary Social Security, pending the program's repeal.
- 9) abolition of the Civil Service System.

Finally, the the area of foreign policy, the Libertarian Party advocates:

- 1) elimination of military, economic, technical, and scientific aid to foreign governments.
- 2) withdrawal of American troops bases abroad, the removal of the U.S. Air Force and ground forces from South Korea.
- 3) withdrawal from commitments to military intervention, such as NATO.
- 4) the disarmament of nuclear weapons and missiles.
- 5) withdrawal from the United Nations.

Libertarian Party's Statement of Principles

We, the members of the Libertarian Party, challenging the cult of the omnipotent state and defend the rights of the individual.

We hold that all individuals have the right to exercise sole dominion over their own lives and have the right to live whatever manner they

with the equal right of others to live in whatever manner they choose.

Governments throughout history have regularly operated on the opposite principle, that the state has the right to dispose of the lives of individuals and seize the fruits of their labor without their consent.

We, on the contrary, deny the right of any government to do these things, and hold that where governments exist, they must not violate the rights of any individual: namely, (1) the right to life—accordingly we support prohibition of the initiation of physical force against others; (2) the right to liberty of speech and action—accordingly we oppose all attempts by government to abridge the freedom of speech and press, as well as government censorship in any form; and (3) the right to property—accordingly we oppose all government interference with private property, such as the confiscation, nationalization, and eminent domain, and support the prohibition of robbery, trespass, fraud, and misrepresentation. Since governments, when instituted, must not violate individual rights, we oppose all interference by government in the areas of voluntary and contractual relations among individuals. People should not be forced to sacrifice their lives and property for the benefit of others. They should be left free by government to deal with one another as free traders; and the resultant economic system, the only one compatible with the protection of individual rights, is the free market.

Source: "New Political Times," a Libertarian Party newsletter.

It seems to me that Libertarianism is the movement of the future. We have seen that the economic policies of the last 45 years have fallen into decay, not fulfilling the purpose they set out to accomplish. The Libertarian Party is the only movement in the U.S. and the world that advocates a common sense and moral approach to our problems: freedom.

Starting next semester, Wesleyan students have the opportunity to become involved in the Libertarian movement. I have received much of the necessary information from party headquarters, and intend to establish a Young Libertarian Alliance on campus. As the YLA says, the greatest reward for working for the movement is your contribution to establishing Freedom in Our Time.

For anyone interested in joining the Young Libertarian Alliance before the first meeting in late January, contact me at Box 1041, or call 347-2835.

They Help Kids To Be Creative

By JOHN DANIELS

Winter's first winds are whipping up from the Connecticut, and as we step onto Main Street, I have to hold my head a little to one side to hear what Sue is saying. "Discipline is shit! They get discipline all day in school, who wants to teach discipline?" Who indeed. But doesn't someone have to? How can we teach them to read the Pledge of Allegiance without first teaching them discipline? Come on now, if we don't demand respect for authority then we'll end up with a nation of illiterate and immoral fools. Our entire educational system would have to be redefined, and what could be worse than that? Discipline is more than necessary, it's an institution. You know the old saying as well as I do; spare the rod and spoil the board scores.

"How do you get anything accomplished, don't they try to take advantage of the situation to walk all over you?", I ask. "Only if I come off as an authority figure. The only controls a class needs are the controls that mutual respect dictates. Whether it's a children's theatre class or a literature discussion, a commitment to each other, not a begrudging obedience to a teacher or professor, is the best way to have a class interact."

Becky is nodding in agreement. "It's like this, if you listen to me, then I feel as though I should listen to you. Not because I have to, but because it is fair. We are trying to teach them to be people, sensitive and happy with themselves, not clinical and always discontented."

We are entering an old building, and I shut the door quickly, attempting to leave the icy wind and my own newly acquired cynicism outside where they belong. For two weeks I've seen nothing but well behaved third graders, sitting quietly and dutifully raising their

hands. It doesn't surprise me that so many adults long for a second childhood when they have been so completely and unfeelingly robbed of their first one.

Do your homework and always wait to be called upon. Bear the burden and pull your weight. Achieve and overachieve, and always try to fit in. Recite, repeat, repress your feelings and remember, never express yourself unless you've cited two properly footnoted secondary sources to prove



the worth of your thought. And if you're well behaved, and if you're friendly with your classmates, and if you have learned to accept and regurgitate everything you're fed, then you're granted the dubious privilege of attending the fourth grade. Then the fifth, and the sixth until you're looking back at it all from adulthood and you can't remember ever saying anything original. And you can't remember the fun because it is clouded by the parts of you that you were forced to leave behind.

It looks as if my cynicism has snuck in with me after all, and walking upstairs I begin to wonder how one afternoon at Oddfellow's Playhouse is going to change any of that. I really wonder if it will do anything at all.

"Do you think that thirteen-year-olds are capable of realizing what you are trying to teach them with the methods that you are using? Do they understand what it is that you are trying to get them to do?" "Of course not. But they don't have to right away. Someday they'll look back and it will suddenly all make sense, and I hope that they will consider it an important experience in their lives."

There's the solution. Too many questions that we are handed have already been answered. We're expected to merely repeat a response that we have been told is correct. No one asks us to think; that only leads to questions without answers, and questions without answers are difficult to standardize and virtually impossible to grade. No one is interested in the process; everyone wants results. No one asks why you said it, just so long as it's correct.

It's a mutually beneficial relationship. By responding as we are expected to, we no longer are required to think, or to expose ourselves to the harsh criticism that an original thought may be subjected to. It's really quite comfortable to relax while someone else hands you your values, your attitudes, your knowledge. How can anyone hand you knowledge? It isn't a possession to be shared, or acquired, or bought for seven thousand dollars a year, it is something that is attained through personal travels. Travels that cannot be duplicated in the classroom with blackboards and audio-visual aids. Learning is a process of recognizing primary knowledge. It is an enlightenment, it is

not something that can be read and accepted.

I've been told that play is a child's self-motivated learning. My dealing with the unknown through play, it becomes unstructured and first-hand learning of the most productive kind. Look at how much we learn before we are aware that we are learning it. We teach ourselves how to live, and we find ways of making ourselves happy. It is these skills that are the first to be buried when you enter school. You are forced to play at the same time every day, and it has become structured into games and sports. No longer a process, it has become nothing more than an outlet for aggression that we'll find useful later on in our lives when attempting to handle the problems of everyday life.

Walking away from Oddfellow's two hours later, I begin thinking and turn to Sue and Becky. "Why is it that you place very few restrictions on the exercises that you have those kids perform, yet they seem to want more? I thought that they would want to have as much freedom as possible, yet they always seem to make you state exactly what you want so that they can give it to you?" "They are afraid to take risks," Sue answers. Terrified at the prospect of heading somewhere on the spur of the moment, and not eager to have to think for themselves. They're complacent, very complacent."

"Can you find a way to fight the stagnation that takes place, can you find a way to battle inhibition of this sort?"

"I don't know, but we're trying."

Turning onto Williams Street I realize that the weather has warmed up again and the wind has left to give us yet another week in the sun's warmth.

Revolution By Christmas Continued from page 1

In an interview with this *Hermes* reporter, Mr. S. Claus commented on the activities of the NPLF. "It is obvious that this organization has been infiltrated by the Communists. It threatens the values of the North Pole Society. It threatens our very freedom. It threatens the values and the very fabric itself of all the Western Christian World. The United States must realize how its interests are tied to ours. If we should fall, and the North Pole is subjected to Communist rule, then where would your Christmas be? It wouldn't be. And without Christmas, what would happen to the U.S. economy?"

Carter's Dilemma

This is the dilemma for the Carter administration. It realizes the economic significance of the North Pole to the U.S. Should Christmas commodities cease being exported, Christmas would not occur, and economic chaos would result. However, Amnest International, the U.N., and U.S. investigative forces have thoroughly documented the horrendous human rights violations committed by the Claus regime. More important than the immediate economic effects of a nationalist and socialist NPLF government that stops exporting to the U.S. would be the long term ideological effects of such a move. Both administration officials and the ruling classes recognize that Christmas diverts the minds of the populace: war, poverty, crime, the irrationalities of capitalist production and the inanity and banality of everyday life are supplanted by myths.

According to a State Department official, "Americans are convinced, by way of advertising and official laws, that 'peace on earth and good will toward men' is something they can achieve individually. As a result, they pretend to be good and kind for a day. The fact that violence and global problems are structural phenomena is wholly obscured. People can be decent as they wish for a day, a month, or a year, and the CIA will still overthrow governments in Chile, Iran and In-

donesia, and multinational corporations will continue to move their plants outside the U.S., depriving Americans of jobs and exploiting cheap foreign supplies of labor, effectively underdeveloping other countries." He added, "Ho Ho Ho. Who's the joke on?"

A Commerce Department official commented that "we are faced with a grave situation. If Christmas exports from the Pole stop, economic chaos will result and the myths might well be destroyed. Americans may begin to challenge the way things are. They may demystify the mystifications. If this happens, social unrest and violence will

tear this country apart. It is the government's responsibility to make sure that this doesn't happen. We are in constant contact with the major corporations, and plans are being designed to deal with the situation."

The serious nature of the problem is revealed in a statement by a high ranking Pentagon official: "The U.S. has not ruled out invading the North Pole with a military expedition. If it is in the interest of national security and world stability, we will not hesitate to send the marines to insure the continued export of Christmas commodities and their ideology." (Can you imagine

an army private cumbering down your chimney on December 24?) A Carter administration spokesperson hastily denied that any such plans were being made.

For Wesleyan students, winter break is only days away. Hundreds of students will travel home to celebrate the holidays with their families. But keep the plight of the North Pole Elves and reindeer in mind. And realize that, if on December 25 there are no presents under the tree, a civil war is raging on top of the world, and that for the Elves, for the first time in years, may be constructing a truly free society. ■

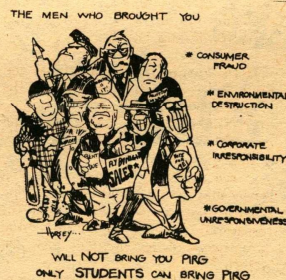
Conn PIRG: Commitment ?

As a result of its affiliation with the Hartford Food System, a coalition of groups working to bring better food to Hartford residents at lower cost, the Connecticut Public Interest Research Group (ConnPIRG) is launching a major project with numerous opportunities for students to work for academic credit and the public good at the same time.

ConnPIRG seeks student involvement at all levels from a few hours of volunteer work administering surveys to the semester-long commitment of major internships. The types of work involved include research (both in the community and in libraries), organizing, and communications.

The Hartford Food System, which is now nearly a year old, integrates a variety of programs aimed at helping people in the city to obtain better food. In its first year it has included a downtown farmers' market, community gardens, a youth garden training program, and an urban vocational agriculture program. Plans for next year include organizing neighborhood groups to support food buying clubs, farmers' markets, and locally controlled community gardens, establishment of a community canning center, solar greenhouses, and a leaf composting program, as well as continuation and improvement of this year's programs. ConnPIRG has been involved in the

system since its early planning stages in the summer of 1977, and coordinated the activities of six interns from the Action Center's Responsible



Agriculture program during the system's first season. In 1979 ConnPIRG will sponsor the farmers' market and buying club projects.

Research possibilities include legal research, market surveys, investigation of possible new program components, and study of the ways people obtain food in Hartford, past and present. Communications projects include

publicizing the various components of the Food System, producing materials which will educate people using one component of the system to the opportunities of the others, maintaining communication among the various organizations and agencies connected with the Food System, and producing film or video material to explain and illustrate all or part of the system.

Organizing projects will include mobilizing community people to support and use the components of the food system, and helping organizations and agencies whose functions are compatible with the Food System to integrate their programs with those already in the system.

All of these projects will be carried out under the class supervision of ConnPIRG/Hartford Food System staff.

People interested in independent studies or internships for next semester should call ConnPIRG's Trinity College office (247-2735) or should stop by their local ConnPIRG office for a more detailed description of the projects. Appointments can be arranged with ConnPIRG Director Jack Hale or Farmers' Market Coordinator Sally Taylor to discuss opportunities fully and to design projects that will fit individual students' interests and will help to launch the Hartford Food System into its second year.



By "BONGS LEVITY"

What are we all doing here at Wesleyan? Do you have a one word response to that question? Studying; exploring; learning; playing; preparing? Or has it perhaps occurred to you that you are not doing, you're being done to. Imagine. You're being molded, you're being fragmented, you're being trained, you're being processed.

Wesleyan is a machine. And if you stop for a moment and think, you might begin to realize that you are on the conveyor belt. With every new experience, something is added to, subtracted from, or refined within you. You yourself are but a part of the final product of this machine. And what is this final product? In your eagerness, you might jump and say that each year the machine turns out between 500-600 individuals, each headed in his or her own special and unique direction in life. But, are they individuals, or automatons? Have the people in this college a collective purpose of any sort? Are we a community? If we are not even individuals, then how could we have a community?

Wesleyan is but one unit in an even bigger machine Corporate America. How does our little Wesleyan machine work to keep the big Corporate machine running? By closing our minds, by sealing us within ourselves, by cementing our segmented and split personalities into a common mold, by cutting our topmost branches — the branches of our mind which might otherwise reach out and intertwine with

those same branches extending from other people's minds...by continuing a process begun by our earlier indoctrination into the competitive Corporate system.

This process threatens to turn us from huge expansive deep-rooted sturdy trees into wretched clinging spindly vines constricted around our material goods, material well-being, material world. Wesleyan deactivates us— threatening to turn us into lifeless inorganic forms, threatening to mechanize us— as capitalism tends to mechanize Wesleyan. Rather than acting as free thinking open minded people, we seem to be becoming closed systems operating in very specialized areas— Organic Chem, drugs, student "government". (Our succession of powerless student governments parallels the ineptitude apparent in America's government.)

Wesleyan's environment pressurizes and compacts us— the grind of academics, the elusive (and to some, nonexistent) social scene, the egocentricity of those around us— all contribute to turn our minds inward in a misguided search for ourselves. We become introspective and introverted, unwilling to open up to anybody lest we uncover something revealing about ourselves, or we become cocky, elitist, or snobbish in an attempt to mask our insecurity. Why do we revert to such defensive measures? Perhaps we feel we are under attack, beleaguered by a sometimes invisible enemy. More importantly, though, we fear weakness within ourselves and we sense a society which preys on the weakness which it breeds. A common

Muffled Outcry From Student With Tongue-in-Cheek

response to this malignancy in our society is to be constantly on the defensive; we get locked into our introversion or we become entrenched in the insecurity ridden images we project.

So how do we fight our fear of weakness? First, we must recognize that we were not born weak; rather, Corporate America has made us weak, has implanted weakness within us. We fit into our roles, we are put in our place because our individual weaknesses are attacked and preyed upon until we become submissive. Well, it's time we stop submitting. Since this weakness is foreign to us, we should not merely try to compensate for it; we must eradicate our weakness. When you see weakness, dissociate yourself from it. Stand apart from it, if you can, so that you may look at it and see where it comes from and maybe how it grows, and maybe how it is sometimes disguised, and maybe even how to get rid of it.

But, you may ask, how do you see weakness? The answer, of course; you must look for it. Make an effort. Take a stand. All you squids out there, stop squatting in Sci Li and do something. Offend somebody. Best defense is a good offense. Charge. Rally. Picket. Join a fraternity. Cheer for Wesleyan hockey. Find a cause. Believe in something. Join NRG, join CONNPIRG, SAAG, and WESCREW. Criticize those pinko radicals for joining NRG, CONNPIRG, et al. But do something. Because if you want to stop being done to, you ought to start doing things here at Wesleyan. Experiment— in Shanklin, in bed, with your mind. Because that's why you're here at Wesleyan— to experiment.

Look at it this way— the adults of our culture have given us four more years to play, to try out new things, to test ourselves, to sustain and nurture a youthful vigor. Because if there's things you're pissed off about in your world, then how are you gonna do anything about them without an open mind? With a closed mind, there is no vigor; there is dogma, conceit and selfishness, or racism, sexism, Puritanism, McCarthyism.

On one level, you might say we're fighting for a common cause; on a more personal level, you're fighting for your life— for control over your own life. If your mind is closed, then at a crucial time your eyes might be closed— and you won't be able to see what's being done to you, or your mouth might be closed— and you won't be able to speak up for your rights. And worst of all, your heart might be closed— and you might live a self-contained existence, never exchanging vitality with those around you. With a closed mind, there is no spontaneity, no creativity; only dull and repetitive habit— like drinking, or smoking, or thumb sucking. And none of you suck your thumbs anymore— got got tired of that and moved on to more worldly matters— well, keep advancing; search for the novel. But quit lying to yourself, quit building your image, quit putting down those around you if it is your own weakness which you hide and want to be rid of. If you are not honest with yourself, people might not be honest with you; they won't know if you can handle the truth.



So don't let the Wesleyan machine seal your mind shut. Enjoy your four or so years here. Fool around a little— don't blindly accept what they tell you in Intro Eco and Gov 201. Challenge people, put them to the test. If you demand a lot from them, they'll demand a lot from you.

Or, you can remain in your collective ruts. The choice is still yours. But if you don't make the choice now, in the protective environment which Wesleyan could afford, then you most probably will never attain the capacity to make intelligent choices when you are set loose on your own. If you keep your mind open, you might open other people's minds. And why not? Are we not hypocrites?

• SKIFFEVER • SKIFFEVER • SKIFFEVER • SKIFFEVER • SKIFFEVER •

JANUARY College Student Ski Weeks MAD RIVER GLEN Vermont

5 days (Mon.-Fri.) ALL LIFTS — \$35.
5 days ALL LIFTS & LESSONS — \$50.
Available each Monday, Jan. 8 to Feb. 9
(Jan. 2-5 a 4-day ticket for \$28)

YOUR month for great skiing at a most reasonable price.

For more information and lodging:
Mad River Glen
Watfield, Vt. 05673
802-496-3551

• SKIFFEVER • SKIFFEVER • SKIFFEVER • SKIFFEVER • SKIFFEVER •

"HOYT"
the boys

EAT AT
THERESA'S
66 Ferry St.

Home-style Italian cooking
— fresh bread baked daily
— warm atmosphere

**BRING YOUR OWN
BEER OR WINE!!!**
Open Wed.- Sun.

L & L PACKAGE STORE

Beer, Wine, Liquor & Cigarettes
"Kegs on Order"
open every day
8 a.m. to 8 p.m.
except Sunday
694 Washington St.
347-1946
"We deliver to Wes!"

THE MARKET PLACE TOBACCO SHOPPE

Custom Blends Our Specialty
Imported Cigarettes
Expert Pipe Repairing

AT GLEN LOCHEN,
GLASTONBURY, CONN.
(203) 633-5696
OUR PRODUCTS MAILED ANYWHERE

On Palestine Again

To the Editors:

What Mr. Abdul-Rahim's article — "Why No Peace In Palestine" — fails to fathom is the overwhelming difficulty in a Mid-East peace initiative when the "said" representative of the Palestinian people — the P.L.O. — fails to recognize the sovereignty of peaceful Israeli borders, in that it fails to recognize Israel itself. Tantamount to the recognition of Israel, the representative body of the Palestinian people (ie. — through democratic process) would have to rescind ideals such as contained in the Charter of the P.L.O. — that is, the sworn destruction of the State of Israel.

The West Bank and Gaza settlements, to the chagrin of this author, and many other "Peace Now" supporters in Israel, have been clearly used, as of late, as a political and diplomatic bargaining tool by the hard-lining Likid bloc, of which Begin is the head. The fact of successful pressure by President Carter in freezing post-Camp David expansion settlements lends a heavy transience to the further existence of these settlements. I believe that with the furtherance of the peace process, even the adamant Gush Emunim and Religious party factions will concede their transient outcrop settlements for secure and sovereign borders, that is, sacrifice Biblical borders for safe ones.

Mr. Abdul-Rahim unjustifiably glances over what I see as the largest point of the second Camp David proposal — this is, "upon the election of an 'Administrative Council' of the West Bank and Gaza, the Israeli military government and its civilian administration will be withdrawn." Since the Council would encompass local representatives and administrators (ie., those democratically elected), and since the population of these occupied areas is greater than 92% "Palestinian," (approximately 7% are Druze, about 1% settlements), I fail to see why Mr. Abdul Rahim does not view this as a stepping-stone to Palestinian Nationalism.

It is, of course, not what is demanded in toto by 200 West Bank mayors and leaders on October 1, 1978, but it is a start to those with sincere hopes of



Israeli soldier in the Gaza Strip

peace! I can find no acceptable parallel to Egyptian-Israeli peace initiatives stemming from the "leaders" of the Palestinian community. Is an "Administrative Council" not to be conceived of as the recognition of a self-governing nation? In reciprocating, then, — that is, in recognizing Israel — how can this burden the Palestinian people, but to speed up the peace process itself?

As Arafat's post Camp David threats have reminded us, the Palestinian people's "army" is at war with Israel, and accordingly has warned foreign tourists travelling to Israel that the "Middle-East is a war-zone." If peace is the sincere initiative of Palestinian Nationalism, then why haven't their "armies" laid down their arms and stopped such infamous attacks such as the Maalot massacre, the Tel Aviv bus hijacking (in which 90 civilians, including 23 children, were killed), the Entebbe hijacking, and the Olympic massacre — just to name a few — in the name of peace and coexistence?

The Palestinian people will never receive their rightly deserved nation if their leaders fail to recognize those with whom compromise would lead to the road of peace and coexistence.

Name Withheld

Opening The Channels

continued from page 2

population has greatly increased, leading to increases in class size in all departments, but the biology department is capable of coping with this problem by offering more courses. It is the only department I know of in which all of the available professors (those not on sabbatical) do not teach at least one course per semester. Of course research obligations cannot be ignored, but as a member of the faculty of this University each professor has an obligation as an instructor. That the department has not made these changes though it is in their power to do so reflects a disinterest in students needs. (Perhaps there are reasons for this policy — but no one has bothered to explain why it is so.)

4. That little value is placed on meaningful interaction and communication is evidenced by the faculty advising system which has been set up. In our biology department you are not encouraged — you are not allowed to choose a faculty or major advisor. Instead you are assigned to one on the basis of your name. Professor X gets students whose last names begin with A through F, etc., etc. On top of that the advisors are changed every two years; any continuity in counseling is therefore disrupted. This does not mean that communication between faculty and students is impossible but it surely is not facilitated. It is frustrating when you want to make contact with a person, but the structure and organization prevent consistent interaction.

The combination of these experiences and practices results in a vicious circle which helps perpetuate the lack of cooperativity. The profound lack of communication puts students and faculty in the position of having to deal with the unknown; the unknown generates uncertainty about the people around us and insecurity; it also drives us to make assumptions about the people around us, which more often than not are incorrect and act to keep people apart; this leads to less authentic interaction, a breakdown in com-

munication, and so it goes...

The problem as I have outlined it is not so simple because the structural-organizational aspects of the department and the beliefs and values of the department are so tightly connected. It is difficult to say if the values of the department have manifested themselves in the structure, producing a non-cooperative milieu. Or perhaps the structural organization itself (perhaps against the better intentions of the department) has led to a de-emphasis on cooperation and a great lack of intercommunication between student and student, teacher and student. I cannot unravel this knot, but I think I have succeeded in pointing out some of the ways in which a competitive atmosphere is created and maintained even though competition itself is not highly valued. I am hopeful that changes in the structural organization can be made which could conceivably improve the opportunities for interaction and nurture cooperation.

The title of Ellen Blau's article concerning biology education is particularly apt: "Too Many Assumptions." Faced with the unknowns: the stranger sitting next to us in a large class; the faculty advisor who only signs our course cards every semester; the professor whom we listen to but who we usually never get to know; the mystery of the grading process — leads us to make assumptions about these people and procedures. And more often than not our assumptions are incorrect — we have misperceived the situation. Our incorrect assumptions end up keeping us apart; cooperation and communication are not fostered. The less we know about our situation and each other the worse off we are in this case. Every scientist knows that assumptions hinder the quest for truth and understanding. It is time that we apply this idea, so essential for the pursuit of science, to our social and educational organization in an effort to establish a degree of understanding that will enable cooperation and communication to develop.

LEARNER'S
Established 1920
Furs INC.
Middletown, Conn.

FEMININE FASHIONS

120 Washington St. MIDDLETOWN, CONN 06457

BERMUDA COLLEGE WEEK

March 15 - 22

\$289.00

Connecticut Travel
1-800-382-6558

O'ROURKES
DINER
728 MAIN ST.

JOHN'S BICYCLE REPAIRS



Free Estimates
Assemble New Bikes
Complete Overhauls

Keep your
Bicycle in
Safe Operating
Condition

Off Green St.
347-3282

**BROKEN GLASSES?
NEED EMERGENCY
REPAIR?**



The Vision Corner inc.

NOW... Same Day Service!!!
In Most Cases

Not Available on Bifocal
or Photogray/Sun Lenses

Corner Washington & Main Sts.
Middletown

347-4664 249-4454

First Quality, Brand Name Prescription
Eyewear and Contact Lenses at Sub-
stantial Savings.

FARM SHOP

— Fine Food
— Ice Cream

210 MAIN ST.

**YOUNG'S
OFFICE
SUPPLY**

Middlesex County's Most complete
and Largest Commercial Stationary
and Office Supply Store

182 COURT ST.
347-8567

"WOW"
N.Y. Style Deli
• Beefed-up Sandwiches
• Vegetarian Delights
• Bagels & Knishes
Fresh from NY

and

• Frogurt

"WOW"

"with or without"

338 Main Across from Bob's

Xerox Copies 3¢
ICA Copy & Printing
641 Main St. Middletown
347-6532 Mon-Sat 8:30-5

For Fine Jewelry
China, Crystal,
Diamonds, Rolex and
Omega Watches
visit

**Bernie Fields
Jewelers**
312 Main St.
Middletown
347-3377



138 College St. 347-8432

We also specialize in
Italian gelato and pastry!

**Creative
Custom
Framing**

141 BROAD STREET, MIDDLETOWN 347-0064

**MIDDLETOWN
FRAMING
COMPANY**

**All Your
Framing
Needs.**

Large selection
of moldings
and mats.
All shapes and
sizes.

Editorials

Support the Department

Hermes strongly supports the nomination of Cheryl Cutler for a tenured position on the Wesleyan faculty. We have never before taken a stand on an individual case such as this, and do it now only because of the importance of Ms. Cutler's contribution to the Wesleyan community. She is the core of the University's Dance Department, having built it up over a 12 year period from a program serving four students to one instructing over 300.

She is now the only full-time dance instructor at Wesleyan, although she is aided by an able staff of six visiting teachers and artists. If she is denied tenure, it seems likely that there will be no one to hold the department together.

Dance has become increasingly popular at Wesleyan, and is now seen by many students as an integral part of their curriculum. More than that — it is widely considered to be essential to the development of the liberal arts education

here. Cheryl Cutler and the Department have given Wesleyan students a rare opportunity to relate emotionally and to create artistically free from the stress which is often associated with such work. Her innovative improvisational approach is unique and compelling, both humanly and educationally.

The Dance Department has directly served both the student community and the local one. It has presented numerous popular programs, including *Dance: Wesleyan* and the *Day of Dance* at the University. And it has brought dance instruction to seven local schools, and to Senior Citizens; and performances to over 3,800 Connecticut residents outside of Wesleyan.

The department was forced to turn away over 200 students last year for lack of space in courses. It needs more funding and more attention now, not less.

Off The Capitalist Claus

In this issue, *Hermes* examines a timely and serious problem: the exploitation of the North Pole Elves (see story, p. 1). We condemn Santa Claus for his inelfmane labor practices, and we condemn the world for portraying him as a figure of goodness. He is a white man; what more need we say?

The Elves are symbolic of international labor practices everywhere, but their plight goes even further. They must live in cold and darkness for most of the year. The economy of the North Pole is such that in one one month out of the year, and the Elves must work 24-hour days during that month. Worst of all, the infamous Mr. Claus has a virtual monopoly on North Pole industry, so the Elves have no choice but to submit to his abuse. The life of an Elf is not easy.

Oppressed elves — both green and red, male and female, young and old — are beginning to join forces to combat their oppression. *Hermes*

supports their efforts and urges all students to do the same. We recommend that the WSA pass a resolution in favor of the Elves and condemning Mr. Claus. The Women's Center has already begun a campaign to liberate the women Elves who are relegated to such low-level positions as deciphering and typing up children's Christmas lists or washing Mr. Claus' bulky suits.

But this is not enough. We must stop the entire Claus industrial complex and the mythical, idolotry hegemony which surrounds it. In light of this, *Hermes* calls for an international blockade of the reindeer on December 24. There will be a booth in Fisk throughout Exam week to organize the Wesleyan contingent of the blockade. We strongly encourage the entire campus to participate. It is time that we get out of our Ivory Tower and start thinking about the real world. We have all been reaping the advantages of the Elves' exploitation for too long.